

QUID NOVI

Journal des étudiant-e-s
en droit de l'université McGill

McGill Law's
Weekly Student Newspaper

Volume 35, n°7
12 novembre 2013 | November 12th 2013

QUID NOVI

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3661 Peel Street
Montréal, Québec H2A 1X1

quid.law@mcgill.ca
<http://quid.mcgill.ca/>
<http://www.quidnovi.ca>

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*Journal des étudiant-e-s
en droit de l'université McGill*

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Volume 35, n°7

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WANT TO TALK? TU VEUX T'EXPRIMER?

Envoyez vos commentaires ou articles avant
jeudi 17h à l'adresse : quid.law@mcgill.ca

Toute contribution doit indiquer le nom de
l'auteur, son année d'étude ainsi qu'un titre
pour l'article. L'article ne sera publié qu'à la
discretion du comité de rédaction, qui

basera sa décision sur la politique de
rédaction.

Contributions should preferably be submitted as
a .doc attachment (and not, for instance, a
".docx").



FORTUNAT
NADIMA

PERFECT MONTH

Novembre avance et on a reculé l'heure. Puis, dans la même journée, Montréal a élu son nouveau maire. Autre recul ? L'avenir nous le dira.

Novembre avance et décembre approche ; les examens aussi. Mais, de grâce, n'en parlons pas.

Novembre, que dis-je, novembre avance et on se pousse la moustache. Attention, pas de barbes trop longues !

Novembre avance et Rob Ford, le premier magistrat de la Ville Reine, a craqué. One does not simply deny visual evidence, dirait-on. A year ago, when reporters were still asking him the "wrong" question (i.e. Rob, are you *addicted* to crack cocaine?), he had firmly denied the accusations. How could he be addicted to crack cocaine if he'd never smoked it in the first place! And just as he did last week, he'd taken the time to address the controversy on *The City*, the recently cancelled weekly radio show he used to host with his brother Doug Ford. It was no "profanity-laced rant", as the media describes his latest video, just a calm and complacent discussion with his brother and many supporters. Those days are over. The Buggles' prophecy has been fulfilled: Video has killed the radio star. Sing that to Rob at your own peril.

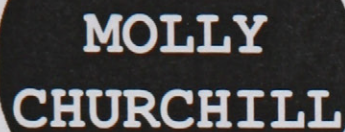
Ford's long-awaited confession has drawn the full spectrum of reactions, from "Disgusting!" to "Bro so ratchet! Let's party with this guy!" With my usual compassion for the disgraced mayors of our time, I seriously debated whether I should tweet #supportrobford. I didn't. Instead I took a moment of silence. I thought about Mayor Ford, his imperfectness and the rough time he must be going through. I thought about a soothing letter I could send him, adapted from the one in the movie *Un conte de Noël*. Mine would have ended with "Qui sait ce qui se passera d'ici les prochaines élections municipales d'octobre 2014. J'ai bien conscience que ce courrier n'appelle pas de réponse. Tu n'en trouverais pas les mots. Et de cela, je ne t'en veux pas. Simplement, je te regarde aujourd'hui avec une pitié

fraternelle. Maire imprudent, oh tu as a grandement déçu ton peuple ! Et comme un petit garçon devant un vase cassé, tu ne sauras le recoller. Ce n'était pas ta faute, ni celle de l'alcool. C'était un jeu idiot qui a mal tourné. Sincèrement." I won't send it.

Novembre avance et la vie continue. Duffy *et al.* sont suspendus sans salaire. Monsieur le juge Nadon va encore devoir attendre avant de commencer à travailler avec ses nouveaux collègues de la Cour suprême. La NSA vous espionne peut-être. La Charte des valeurs québécoises s'appelle en fait la Charte affirmant les valeurs de laïcité et de neutralité religieuse de l'État ainsi que d'égalité entre les femmes et les hommes et encadrant les demandes d'accommodement ! Et le maire s'appelle Coderre. Voilà une liste non exhaustive des faits à retenir.

Novembre avance. Est-ce que la vie s'arrête ? After 15 years on death row, Joseph Franklin, an American serial killer, is scheduled to die in Missouri on November 20 for the murder of at least 15 people. The State had planned to execute him with a lethal injection of propofol, an anaesthetic drug. But Fresenius Kabi, the drug manufacturer that supplies 90% of propofol in the USA, now refuses that the drug be used for killing. The best alternative, pentobarbital, is not approved for sale to prisons by the Food and Drugs Administration. The remaining option – having a compounding pharmacist prepare a lethal solution – is controversial. Is it going to work? Apparently, up to a quarter of such samples don't. But more importantly, is Franklin going to suffer? How can the State ensure that he doesn't? There's a constitutional ban on "cruel and unusual" punishments. It seems like Franklin might get to live a little longer.

Novembre avance et tout va bien. Let's slowly build up positive energy. Mid-November is the calm before the storm. As I walk up Peel Street in the morning, I think of Lou Reed, one who didn't make it through. I play 'Perfect Day' on my iPhone. We start singing together: "Just a perfect day ♪". I shut up when he says "Drink sangria in the park ♪". And I join him again to finish the verse: "And then later, when it gets dark we go home ♪."



MOLLY
CHURCHILL

ON CITIZENSHIP, A COVENANT CHAIN, LIVING TREES, AND “EMPTY LAND”: REFLECTIONS ON THE 2013 IBA CONFERENCE

On October 8th and 9th I had the opportunity to attend the 25th annual Indigenous Bar Association conference, held this year on the territory of the Chippewas of Rama First Nation, near what is now Orillia, Ontario. The theme of the conference was, “Peace, Friendship and Respect: A Critical Examination of the Honour of the Crown on the 250th Anniversary of the Royal Proclamation and the Treaty of Niagara.” I offer you here some of my reflections on the conference.

Let me start by positioning myself. I am a non-Indigenous Canadian, and citizen of two other countries: I was born in Toronto to Catholic Irish-American parents who had emigrated from the U.S. in the early 1970s. My mom’s paternal grandparents had immigrated to the United States in the 1890s from County Clare on the west coast of Ireland. Other branches of our family had immigrated to North America in earlier generations, although I do not know exactly when. When I was 19 years old, I had the opportunity to spend a summer working in two fly-in First Nations communities in northern Ontario: the Ojibwe community of Poplar Hill, and the Cree community of Fort Albany. The people I met that summer helped me understand that there were stories integral to Canada that I hadn’t learned in history class, and that the country where I was born was much more complex than I had previously understood it to be. Since that summer, I have been trying to learn more about these hidden stories and the complexity of Canada – and this is what led me to the IBA conference.

I felt a bit star-struck, finding myself in a conference hall with some of the leading legal practitioners and scholars in the field of Indigenous law, Indigenous rights, and Aboriginal law in Canada. I sat in the conference hall in Rama First Nation and listened to some of the sharpest minds in the field discuss issues that are fundamental to our existence as a nation, as Canadians, or as non-Canadians living in present-day Canada. I listened to descriptions of the gathering at Fort Niagara in 1764, when representatives of more than 22 First Nations met with the British representative, William Johnson, to establish an agreement that would set the parameters of the relationship between Britain and the Indigenous nations: a treaty of free trade, defense, and of peace, friendship, and respect was made; the Royal Proclamation was read; wampum belts were created. As Professor Michael Coyle explained, one of the underlying assumptions that must have informed treaty-making was that both sides believed it to be beneficial. Another related assumption was that the treaties would not be interpreted in such a way so as to impover-

ish either party. Surely you don’t need me to tell you how far we have veered from the path set out in 1764 – not only through Canadian colonial, assimilationist, racist laws and policies, but also through the courts’ interpretation of Aboriginal rights. As Professor John Borrows pointed out, while Canadian courts have embraced a “living tree” interpretive approach to the Constitution that takes into account evolving societal realities and values, such an approach has been reserved for non-Aboriginals. When it comes to Aboriginal peoples and their rights, Canadian courts have adopted a narrow originalist view, insisting Aboriginal rights are tied to pre-contact practices (or to proving a certain state of prior to when Britain asserted sovereignty). While “the rest of Canada” is allowed to develop and change with time, Aboriginal people are forced to maintain practices and ways of the past to have rights recognized. As Professor Borrows put it, the rest of Canada benefits from a living tree approach, while Aboriginals are put on a narrow path of restraint.

It is true that Canadian courts have recognized the concept of the “honour of the Crown” that stems from the Treaty of Niagara, the Royal Proclamation, and other treaties and arrangements – that is, courts have recognized that Canada is expected to act honourably in any decision with potential impacts on Aboriginal peoples. But again, surely you don’t need me to tell you how many times Canada, the “Crown,” has failed to act honourably – despite court reminders about the honour of the Crown. I sat in the conference hall in Rama First Nation and listened to some of the sharpest minds in the field of Aboriginal and Indigenous law deliberate about what appropriate remedies for treaty breaches might look like – for to date, no such remedies exist, and the concept of the honour of the Crown has not proven effective in holding Canadian governments accountable. We pride ourselves at the McGill Faculty of Law for being able to think creatively; is this not an area of law that we should be engaging with? Are we up to the task of contributing to this conversation?

As I sat in the conference hall in Rama First Nation, I couldn’t help but wonder why these very issues are not at the heart of bigger conversations across the country or right here in our Faculty. I have an inkling that the answer lies largely in the fact that these can be uncomfortable conversations to have because they force us to look honestly and openly at historical and ongoing injustices that many like to ignore. We all know that North America was not *terra nullius* when Europeans first arrived – so why don’t we look more critically at how nation states came into existence

on that already-occupied land? By failing to engage with this issue, do we not tacitly promote an acceptance of the *terra nullius* doctrine? As history professor Peter Russell said in a candid video-taped talk for the conference, "*Terra nullius* is Latin for bull shit." Indigenous peoples have lived on this land since time immemorial. We need to recognize this and consider what it means about the existence of the nation state of Canada.

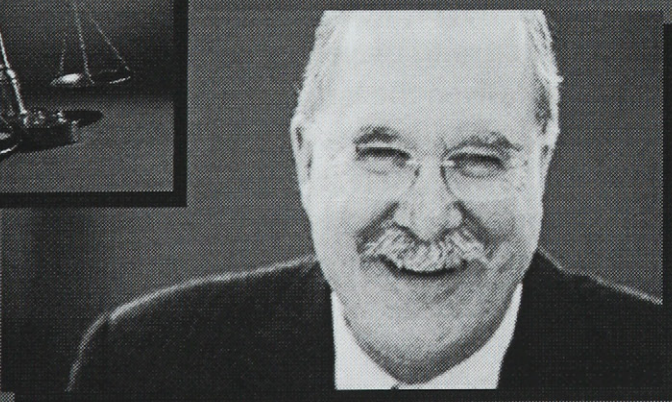
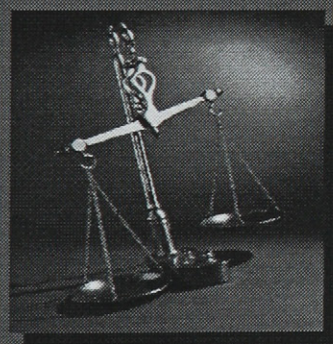
As Canadians, or as non-Canadians living in present-day Canada, we should be asking ourselves this: is it possible to achieve justice in a nation that has been built on injustice? Is it possible to achieve justice in a nation that has been built on betrayed trust and broken promises? At the conference, UVic PhD student Aaron Mills directed himself towards non-Indigenous Canadians: "Colonization has become a mode of existence upon which Canadian citizenship is based. Is this a citizenship you are okay with?"

If your answer to any of the above questions is "no," the next question is this: what can be done to move towards justice and towards a citizenship that is not based on a *modus operandi* of colonization? I think engaging genuinely in discussions such as those that took place at the IBA conference is a good starting

point. Listening deeply and with an open mind and heart is essential. We can use an understanding of nation-to-nation agreements that were made in the early days of Canada to inspire a vision for the future. We can develop an appreciation and understanding of the source of the honour of the Crown in order to promote adherence to the principles it stands for. We can work imaginatively and collaboratively to develop institutional mechanisms that support a realization of the vision of peace, friendship, and respect set out in the early days of Canada. We can embrace this vision as foundational to Canada as we strive to live it out in actions, thoughts, and deeds. It will require humility to unlearn the prejudices we have been taught and which we hold, and to reimagine this country. It will require courage to embrace, promote, and live out change. And hopefully, by doing this, by being humble and courageous, Canadians can move towards holding a citizenship that is not based on colonization.

I would like to thank the LSA, the Aboriginal Law Students' Association, and the Dean's Discretionary Funds for financial support which enabled me to attend the conference and bring some important ideas back to the Faculty of Law at McGill. Thanks also to the individuals who supported me in writing this and who gave me feedback on an initial draft.

DROITS LINGUISTIQUES MCGILL PRÉSENTE LINGUISTIC RIGHTS MCGILL PRESENTS



Graham Fraser

Commissaire aux langues officielles du Canada
Commissioner of Official Languages of Canada

« L'accès à la justice dans les deux langues officielles : Améliorer la capacité bilingue de la magistrature des cours supérieures »

Date & Heure : le mardi 19 novembre 2013, de 16 h 00 à 17 h 30

Endroit : Université McGill, Arts Building, Local ARTS-145

BIENVENUE À TOUS!

"Access to Justice in Both Official Languages: Improving the Bilingual Capacity of the Superior Court Judiciary"

Date & Time: Tuesday, November 19, 2013, from 4:00pm to 5:30pm

Location: McGill University, Arts Building, Room ARTS-145

EVERYONE IS WELCOME!

RSVP - <https://www.facebook.com/groups/droitslinguistiques/>

Droits Linguistiques McGill est un regroupement étudiant de la Faculté de droit de l'Université McGill dont l'objectif principal est de promouvoir, étudier et faire avancer les droits et libertés des communautés linguistiques minoritaires du Canada.

Linguistic Rights McGill is a Faculty of Law student-operated working group whose principal aim is to promote, study, and advance the rights and freedoms of Canada's linguistic minority communities.

Avec la collaboration de / With the collaboration of



Commissariat
aux langues
officielles

Office of the
Commissioner of
Official Languages



Droits linguistiques McGill
Linguistic Rights McGill





OPEN LETTER TO OLLIVIER DYENS, DEPUTY PROVOST OF STUDENT LIFE AND LEARNING AT McGILL UNIVERSITY, AND THE MCGILL COMMUNITY

It is with much anger that the Feminist Collective at McGill Law learned of the charges of sexual assault and forcible confinement of a young woman laid against Brenden Carriere, Ian Sheriff and Guillaume Tremblay, three McGill students and members of the McGill Redmen football team (Montreal Gazette: McGill Football Players Face Sexual Assault Charges, November 1 2013).

McGill University has not yet made a statement regarding the disciplinary actions or investigation it plans to, other than to say that the university will wait for the outcome of the judicial process before making any such efforts. It appears that all three of the alleged perpetrators are McGill students in their fourth year and are still members of the Redmen football team.

The response of Deputy Provost Dyens – that the university did not know of the incident until May, that it could not have known because the alleged victim was not a McGill student, that the university can do nothing until the judicial process is over – is not, in our view, an appropriate response given the gravity of the situation and its potential implications. We want McGill to assure us that regardless of the outcome of the judicial process, a full internal investigation will be conducted, and the individuals involved will be disciplined where appropriate. By allowing Carriere, Sheriff and Tremblay to continue their studies and to continue playing on the football team, McGill has shown that it values fairness towards the accused and takes seriously the possibility that the three men are innocent. But what is McGill doing to show equal fairness towards the woman who made the complaint and to take seriously the possibility that these three students are guilty?

We want McGill to show us that our university will not stand for its students to be victims or perpetrators of violence. We want to know what anti-violence strategies the university has in place – especially since the sexualized hazing of a Redmen football player in 2005. Is there a protocol to follow when McGill students are charged with serious criminal offenses, and if so, is it being followed? McGill has not yet provided this. We recognize that the university may well have measures in place that we have not heard of, but such measures lose a significant portion of their power if they are invisible to the McGill community at large. Now is the time to assure us that such strategies exist and if they do not, that they certainly will.

McGill must respond clearly and strongly to this incident because

the consequences of not doing so extend far beyond the students directly involved. Only one in ten sexual assaults in Canada is reported to the police. Personal accounts reveal that many women experience further victimization during the reporting process. Regardless of whether these three McGill students are guilty, McGill's hollow public response to their accusation is discouraging to survivors of violence and does nothing to show survivors that they will be taken seriously if they choose to report their attackers.

Furthermore, acts of violence such as the one allegedly committed by Carriere, Sheriff, and Tremblay are not isolated incidents. The violence of men against women and other gender-based violence are symptoms of a society that does not teach men the meaning of consent, that minimizes or dismisses complaints of sexual assault, that allows men to feel entitled to women's bodies, that permits the objectification, oppression and domination of women by men, and that blames women when they are victims of acts of violence. We want to know that McGill takes seriously the possibility that this culture perpetuates itself on our campus and in our locker rooms. McGill should take proactive measures to ensure that its community promotes respect, not objectification, and consent, not entitlement. McGill must show us that it is continuing to work against the systemic causes of the violence of men against women.

McGill is a large, prominent educational institution in Canada and its response to these charges matters beyond the McGill community. Given the large number of high-profile incidents of violence against women and rape culture this year – Steubenville, Marysville, the Y.O.U.N.G. chant and the repeated sexual assaults at UBC this month – McGill has an opportunity to show leadership in taking proactive steps to reduce the perpetuation of rape culture.

One act of violence is one too many. We must all behave so as not to accept or tolerate violence in any of its forms. As students, we need McGill to affirm this principle publicly and to take concrete steps to prevent future acts of violence from its staff, students and especially its student leaders.

Sincerely,

The Feminist Collective of McGill Law
feministcollective.mcgill@gmail.com



Law I

OPEN LETTER TO MICHAEL SHORTT

Dear Michael Shortt,

You, good sir, are a man, a myth, and a legend. Your course summaries, nay, works of art, are masterpieces. Whether I look at them up close or from a distance, I am struck by their simplicity and their complexity [insert "oh so deep" exclamation in a soft, breathy (but not creepy) voice]. Not only do you present the facts in a succinct (and comprehensible) manner, your holdings are on point and your comments are incredibly insightful. Like that one time in your torts notes when the judgment in *McHale v. Watson* got your feminist side raging. "The judges fucked this one up pretty badly... their argument that "boys will be boys" did more to convince me that the feminist critique had a point than the feminist article itself." Amen to that brother. Or in the case of *Tremblay c. Boivin* – "the discussion of damages is not only hilarious, but also very legally complex." Yes. Yes. I too chuckled... and then cried when I tried to make sense of the complexity. On point, amigo. On point. From an evaluative perspective, it is likely that Me Lamed would give you the very fine and respectable grade of... wait for it... B (McGill standards here, folks). Consider that to be a most excellent grade. Now that I have used up my one "it is likely" I will continue in my finest point-first language (only to get a D-).

You are a man. Facebook tells me this and I read the book of Face like I read the Civil Code – they are both the truth. While Facebook isn't my preferred source of knowledge (only when it comes to piecing together what happened post-Coffeehouse), you unfortunately don't have a Wikipedia page (yet). You are a man.

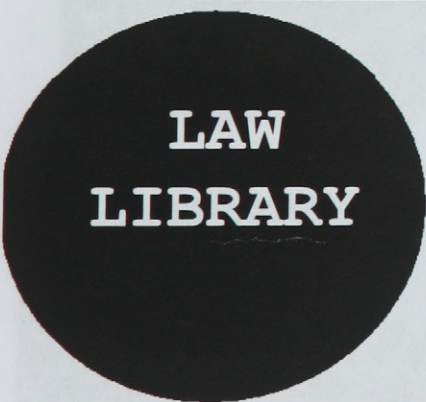
You are a myth. We've never met. I don't even know if you really exist. What I do know is your writing is mythical (I'm using this word like the hipsters use the words ironic and awesome – incorrectly, but roll with me here). Mythical example numero uno. On Professor Dedek – "You'll also get whiplash from watching him pace from one side of the room to the other." A neck brace scored me a few sympathy points at the bar with the ladies the other night but telling them the truth crushed my game. So now

I'm just a really intense ping-pong spectator. I wish I could say it was because of the Habs but the neck doesn't move so much when all the action happens in their half. Mythical example numero two. On Professor Moyse – "you will learn that the patrimony is like a bagel." So here's my issue with this one – if I eat my entire bagel, I'm left with nothing but the hole, which is nothing. So I have nothing? You are a myth.

You are a legend. You have shown us all that sharing is possible, even for law students. It is my greatest hope that my peers will emulate your selflessness and partake in your struggle to disseminate knowledge, advance understanding, fight for justice, take notes for all of my courses, and promptly email me those notes. You are a legend.

And to think you accomplished all of this without writing a silly values manifesto or denting pots and pans. Well done, good sir. Well done.

Best,
Peter



STAFF

LAW LIBRARY NEWS: CENTRAIDE CAMPAIGN IN THE LIBRARY

The McGill Library is holding a Book/DVD Sale on November the 26th at the McLennan Library and November the 27th at the Schulich Library! All proceeds will go to Centraide. Everything will be priced to sell at \$1, \$2 and \$5.

Donate your used Books and DVDs to our sale for Centraide! FUN

fiction, history, biography, autobiography, travel and children's books and DVDs are accepted. Drop your donations in the grey bin at the entrance of the Law Library.

P.S.: Casebooks are not considered fun by most of the population, so please do not donate them :)

MCGILL LIBRARY PRESENTS

Centraide **USED BOOK & DVD SALE**

Tuesday, November 26

10am - 3pm

McLennan Lobby

**Humanities & Social
Sciences Library**

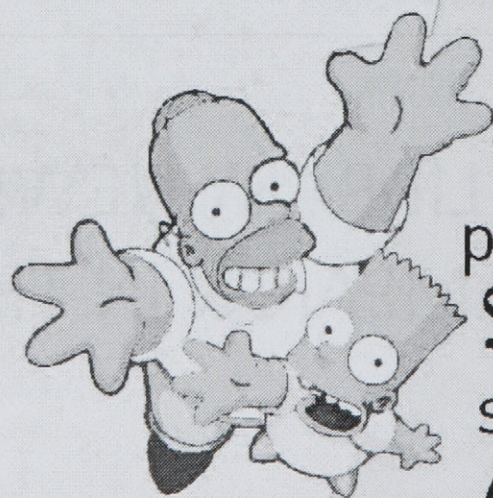
Wednesday, November 27

10am - 3pm

Frank Dawson Adams Lobby

**Schulich Library of
Science & Engineering**

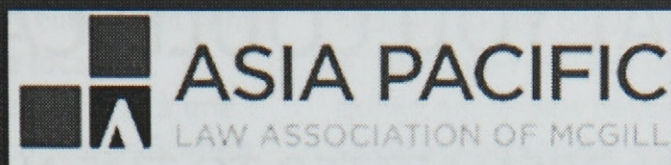
**Items priced at \$1, \$2 and \$5! Cash only.
All unsold books donated to Centraide agencies.**



Special raffle
featuring great
prizes including a
SIMPSONS poster
signed by creator
MATT GROENING!



McGill University Library & Archives staff members have donated their own personal used books and DVDs to raise funds for Centraide of Greater Montreal.



PRESENTS
PROFESSOR GREG ROBINSON



LEGAL & HISTORICAL PERSPECTIVES:
JAPANESE INTERNMENT IN
CANADA & THE UNITED STATES

12:30 PM NOVEMBER 20, 2013

ROOM 101, NEW CHANCELLOR DAY HALL
MCGILL FACULTY OF LAW
3644 PEEL

RSVP TO: APLAM.MCGILL@GMAIL.COM



WHAT YOU COULD CALL A 4L'S RANT

RE: AN OPEN LETTER TO THE NAHUM GELBER LIBRARY

Le débat sur l'espace d'étude à la bibliothèque de Nahum Gelber n'est pas nouveau et ne cessera assurément pas de revenir.

Après maintenant 3½ ans à chercher parfois moi aussi une place à la bibliothèque Nahum Gelber, je peux comprendre qu'un étudiant soit frustré de ne pas pouvoir trouver de place pour y étudier. Effectivement, c'est fâchant lorsque notre plan d'étude, lorsqu'on en a finalement un, est chamboulé par l'absence d'une chaise et d'un bureau.

Toutefois, j'aimerais demander, y a-t-il vraiment absence d'une chaise et d'un bureau? Qu'en est-il de la dizaine d'autres bibliothèques sur le campus dans lesquelles les « snails » survivent tout aussi bien (ou tout aussi mal) à leur rush d'étude de fin de session? Qu'en est-il des bibliothèques de quartier, la Grande Bibliothèque et autres locations tout aussi propice et inspirante à l'étude situées un peu partout à Montréal? Oui, nous avons parfois besoin des livres de droit qui se trouvent dans Nahum Gelber, mais soyons honnêtes, la plupart du temps notre étude ne s'y rattache pas ou bien on peut trouver les ressources aisément en ligne. Et peut-être que le fait de sortir un peu permettrait aux fervents défenseurs de la réappropriation de Nahum Gelber par les étudiants en droit de qualifier le problème tel qu'il est sans manquer de respect à ceux qui l'utilisent.

Le problème est un manque d'espace propice à l'étude : c'est un problème auquel fait face l'administration de McGill depuis des années à chaque mi/fin de session et ce, partout sur le campus. Parmi les mesures prises pour améliorer la situation à Nahum, je noterais les rénovations effectuées il y a deux ans ouvrant tout une section au 2e étage. Mais jusqu'où aller? Chaque espace de travail trouvé implique un déplacement ou un retrait de certains livres, ces mêmes livres qui donnent à cette bibliothèque sa raison d'être. Sa raison d'être demeure, avant tout, un lieu de consultation d'ouvrages juridiques. Si les étudiants en droit sont dans l'incapacité d'utiliser les ressources de la bibliothèque, là c'est autre chose et je suis entièrement d'accord qu'il s'agit d'un problème important.

Mais en quoi cela permet aux étudiants d'obtenir une biblio-

thèque, qui fait partie du campus de McGill, qui porte le nom de « Law Library » et non de « Library reserved for the Faculty of Law », à eux seuls et de rejeter les autres étudiants qui ont droit, eux aussi, à un espace de travail calme? Les mots utilisés par M. Grbac m'irritent profondément, me choquent et me désespèrent quant à la possibilité d'une discussion sensée à ce sujet. De quel droit peut-on se permettre de qualifier de « litter » un livre d'une matière autre que le droit pour la simple raison qu'il se situe sur une table de la bibliothèque de droit? Je ne considère pas comme un déchet mon Code Criminel Annoté lorsque j'étudie dans la bibliothèque de Sciences et d'Ingénierie. Et franchement, je me sentrais extrêmement insultée si un étudiant en génie venait me dire cela et m'invitait à quitter les lieux. Qu'en est-il aussi des étudiants en droit qui font une mineure/majeure/honours? Faudra-t-il leur demander de quitter dès qu'ils ouvrent leurs livres d'histoire de l'art?

Et non, cette bibliothèque n'est pas une « faculty library ». Elle porte officiellement le titre de « Nahum Gelber Law Library ». Le fait que M. Grbac se demande « Am I really in the law faculty? » est problématique. Non, vous n'y êtes pas. Le terme « faculté » ne réfère pas en lui-même à un espace physique : c'est un corps d'enseignements et non un édifice. La Faculté des arts demeure la Faculté des arts même si certains de ses cours se donnent dans le NCDH. Ce n'est pas parce qu'on n'a pas besoin de sortir dehors entre les salles de cours et la bibliothèque qu'elle est réservée aux « membres » de la faculté de droit. Je n'ai jamais entendu mes amis étudiant d'autres programmes qualifier leur bibliothèque de « faculty library » avec un sens de propriété aussi démarqué que peut le faire un étudiant en droit. Et même s'il fallait lui donner ce titre, en quoi cela permettrait d'exclure des gens? Suivant le raisonnement de M. Grbac, il serait même justifié de fermer la porte à tout citoyen qui s'intéresserait à un ouvrage de droit, celui-ci n'étant pas « membre ». À ce que je sache, ma facture de droit de scolarité mentionne un frais pour le service de bibliothèque, pas pour le service de Nahum Gelber. Je ne me considère pas « membre » de cette bibliothèque malgré les innombrables heures passées en ces murs.

Enfin, tout comme j'apprécie le style artistique d'écriture de M. Grbac, la métaphore avec le château haut perché, gardé par un dragon, récompense d'une longue lutte me frise les oreilles. Pouvons-nous vraiment accepter de perpétuer cet élitisme et sentiment d'exclusivité qu'a la faculté par sa simple location géographique qui fut déterminée il y a plus de 160 ans, à une époque où ladite location avait effectivement une signification sociale? La faculté est là où elle est, on ne peut la changer. Mais cela ne devrait jamais, au grand jamais, donner à ceux qui y étudient un sentiment de « entitlement » lui permettant de juger et

d'éloigner ses confrères et consœurs de McGill.

J'insiste pour dire que je ne cherche pas ici à nier le problème soulevé par M. Grbac. Il y a effectivement un souci valable quant à l'utilisation efficace des ressources de Nahum Gelber par ceux qui en ont le plus besoin. Mais pour arriver à une discussion saine apportant des solutions appropriées pour l'ensemble de la communauté McGill, il faut savoir qualifier le problème tel qu'il l'est, sans métaphore.



HIDE YOUR HIJAB, HIDE YOUR TURBAN, HIDE YOUR KIPPA? A MCGILL DEBATE & PANEL DISCUSSION

On November 14th, the Quebec Charter of Values comes to McGill.

Motion: This house believes that it is a legitimate role of the state to enforce secularism in the public sphere.

Watch professors and students DEBATE and DISCUSS the controversial bill that has everyone talking about the place of religious symbols in public space. Panel discussion and Q&A period will follow.

The McGill Interfaith Student Council (MISC) in collaboration with the McGill Debating Union, the Political Bouillon and the Political Science Students' Association (PSSA) bring you an exciting event not soon to be forgotten.

As our Professor debaters, we are pleased to have:

- Prof. Mark Brawley, Department of Political Science
- Prof. Robert Leckey, Faculty of Law

For the panel discussion following the debate, we are grateful to host:

- Prof. Ian Henderson, Faculty of Religious Studies
- Prof. Catherine Lu, Department of Political Science
- Pearl Eliadis, Human Rights Lawyer and Lecturer, Faculty of Law

WHEN: Thursday, November 14th @ 6pm

WHERE: Leacock 26

Refreshments will be provided.

For more information, contact:

- Anita (anitakarens[at]gmail.com)
- Trisha (tazin.islam[at]mail.mcgill.ca)

Facebook Event Page found here:

https://www.facebook.com/events/221701874673707/?ref_newfeed_story_type=regular

STUDENT WELL-BEING COMMITTEE

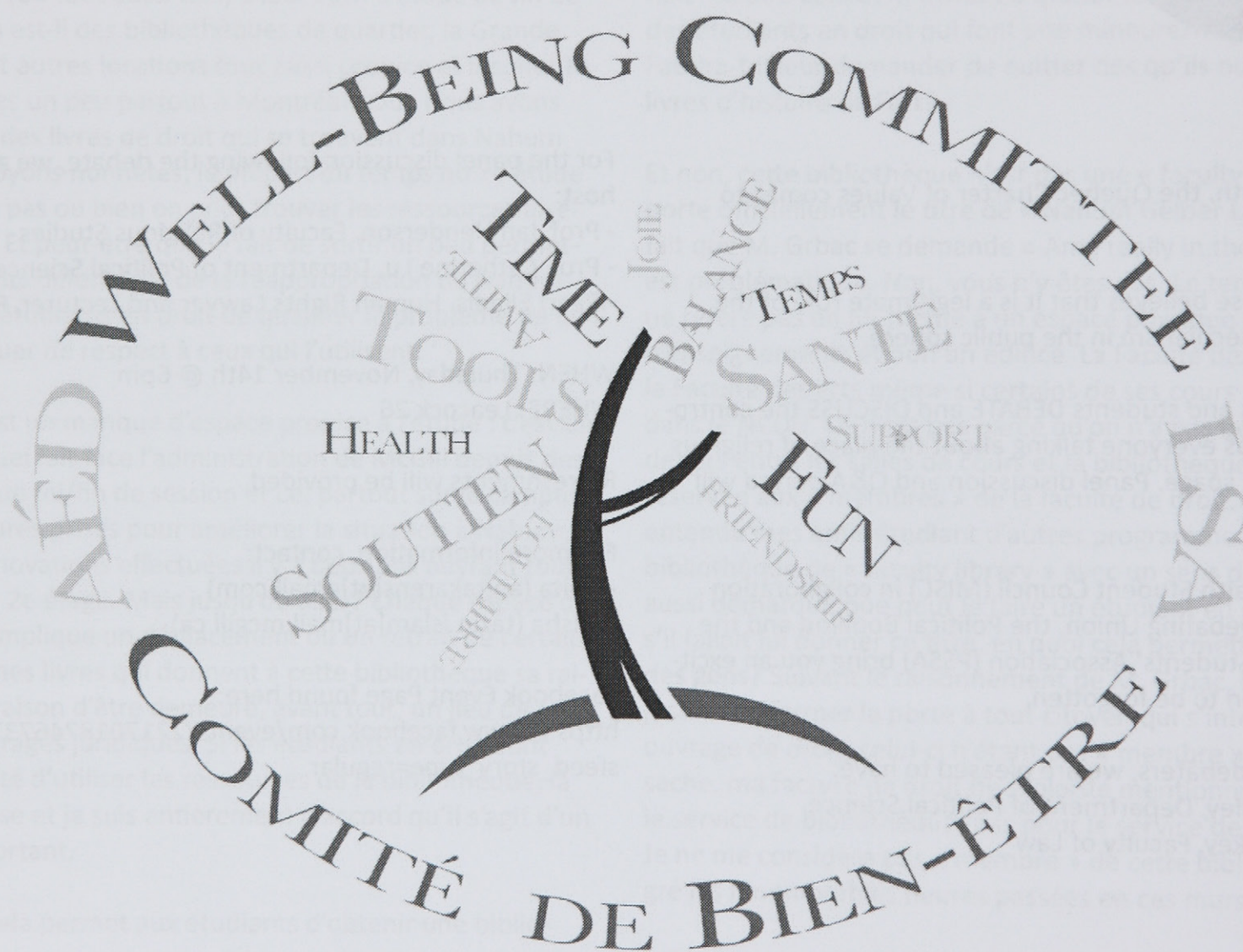
THE STUDENT WELL-BEING COMMITTEE SURVEY

At the beginning of the school year the Student Well-Being Committee asked you to respond to a survey about mental health and well-being at the Faculty. We had an amazing response from 100 students! Pour ceux et celles qui n'ont pas eu le temps de le faire plus tôt, vous aurez maintenant une deuxième chance! On the advice of our 3rd party data processor, we are re-opening the survey until November 22nd. The survey is anonymous and untraceable. Merci d'avance de vous avoir fait entendre!

Voici le lien Internet:

<https://docs.google.com/forms/d/1Zx8Odj642JPRWsLliGIJKDI16m_IDYoDdRwp6h2ttpQ/viewform>

The Student Well-Being Committee



**FEMINIST
COLLECTIVE**

GETTING THE UPPER HAND: ATELIER SUR LES NÉGOCIATIONS PROFES- SIONNELLES ET L'ÉQUITÉ SALARIALE

The Feminist Collective of McGill Law Workshop Series is proud to present you an amazing workshop opportunity you won't want to miss!

Quand: 18 novembre, 12h30-14h30

Where: Old Chancellor Day Hall, room 16

Durant cet atelier interactif, vous aurez l'occasion d'en apprendre davantage sur l'équité salariale et sur comment négocier ses conditions d'embauche et de travail. You will become experts in finding out standard salaries in your fields, and you will know when and how to conduct wage negotiations. Grâce à la collaboration du Career Development Office, vous aurez accès à de nombreuses ressources utiles pour vos futures relations professionnelles.

Our guests are Prof. Ruthanne Huising (Desautels Faculty of Management) and Darline Raymond (Commission de l'équité salariale).

Un dîner sera servi.

Les places sont limitées. Registration is mandatory. Please send us an email to confirm your presence:
suzanne.zaccour@mail.mcgill.ca

Facebook event named: Atelier / Workshop : Negotiating your Employment Relationship & Pay Equity
(<https://www.facebook.com/events/520077648080848/>)

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OVERHEARD AT THE FAC

Prof. Tardi [6 to 9 p.m. class on Halloween night]: If it hadn't been for this class tonight, I'm sure you would all have been trick-or-treating. [Hands out a bunch of candies] I thought I would bring you compensation for the loss of opportunity!

1L: The fact that I have not been featured in the Quid's 'Overheards' is a blatant micro-aggression.

Prof. Smith: A notary not publishing an immovable real right is a fault. In fact, there's not much discussion, that's dropping the ball!

3L: I cannot commit rape. That would require a lack of consent. I'm so attractive that there is actually a prima facie presumption of consent!

TL: So do you guys wanna split up and come up with answers?

2L: Nope. [Class laughs/doesn't split up]

3L: Tu ne viens pas au coffeehouse? C'est sponsorisé, ce soir!

3L: Oh, non, je rentre chez moi!

3L: Écoute, je sais que tu es végétarienne, mais le vin, ça compte comme une portion de fruits, non?

Prof. Moyse: [Arrive en retard au cours] Fermez la porte parce que la police va peut-être arriver. [Classe rit] No, for real.

*Continuez à nous envoyer vos articles et vos
overheards à l'adresse suivante :*

quid.law@mcgill.ca



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D'ÊTRES D'EXCEPTION.**

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